

ATLANTIS CULTURAL PECULIARITIES OF AN EMPIRE

Abstract

This paper will continue with the information and concepts concerning what has been discussed about the technology of a once lost civilization contemporary with Atlantis. With one or two exceptions, we have been scrutinizing the records of the adversaries of the Atlanteans as mentioned in my paper Atlantis Radiance and Ruin Narratives of Cataclysmic Events in Ancient Records.

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This paper begins its exploration far from topic battlefields, situating its discussion within the mythological and historical landscape of Ireland, an island not far from what might have once constituted the northern shores of Atlantis. Central to this analysis is the legend of Cú Chulainn, a prominent hero of Celtic antiquity, renowned for his formidable weaponry and two chariots, which were intricately linked to his armaments.

It is noteworthy that the name Cú Chulainn bears a striking phonetic resemblance to Cucul Chan, a deity venerated by the Mayan tribes of Mesoamerica. Furthermore, Quetzalcoatl, the Cucul Chan of the Toltecs of Mexico, was traditionally depicted as a white man with a dark beard supporting the sky, much like the Titan Atlas of classical mythology. These parallels raise compelling questions regarding the possibility of a shared origin among these mythological entities, potentially tracing back to Atlantis.

Cú Chulainn wielded several weapons collectively referred to as the "Thunder Feat," each varying in destructive capacity ranging from a force capable of annihilating one hundred individuals to an even greater magnitude, capable of decimating five hundred or a thousand adversaries. This gradation in power suggests a degree of adjustability in its use, an intriguing idea when considering ancient weaponry. His military power was further enhanced by two chariots (two aerial vehicles), the first of which the "Scythe Chariot" was integral to the deployment of the Thunder Feat. This war vehicle, heavily fortified, was exclusively drawn by two magical steeds (two powerful propulsion systems), Dub Sainglend and Liath Macha. The chariot itself was densely equipped with scythes and poisoned spears, resembling descriptions of mobile energy-based weaponry found in Sanskrit records.

The second chariot, the "Enchanted Chariot," possessed markedly different characteristics. Unlike its heavily armored counterpart, it was described as light, ethereal, and self-propelled requiring no steeds for locomotion. Its capacity for flight evokes comparisons to the vimanas and Agnirathas (fire chariots) of ancient Indian texts, which were believed to traverse great distances through the sky.

These descriptions invite a broader inquiry into the technological abilities of such mythical constructs. Notably, prehistoric hill-forts in Ireland and western Scotland exhibit evidence of vitrification the fusion of stones through extreme heat. Traditional explanations, such as lightning strikes, typically account for fragmented, rather than melted, rock formations. The vitrified remains suggest an intense and sustained heat

source, the origins of which remain unexplained. Near Cuzco, Peru, an entire mountainside exhibits large scale vitrification, triggering comparisons to thermonuclear activity. This site is situated near ancient Cyclopean ruins at Cuzco and Tiahuanaco believed to date back approximately 12,000 years. It is plausible that these pre-Incan structures, alongside Atlantis, met their end in a common cataclysmic event.

Such considerations are further reinforced by historical accounts. A striking example is found in an archaeological report concerning the Euphrates Valley, where researchers identified multiple ruins, including a prehistoric layer composed of fused green glass similar to the fused sand observed after atomic detonations in New Mexico (Rand, 1953).

The ruins of Borsippa, located southwest of Babylon, offer another compelling case study. The site features the remnants of an incomplete ziggurat, often confused with the biblical Tower of Babel. Rising from the landscape, the charred remains of Birs Nimrud include vitrified brick formations, split and twisted by extraordinary heat (Rawlinson, 1860). The absence of volcanic activity at the site challenges natural explanations, reinforcing speculation regarding alternative sources of extreme energy, including the possibility of advanced prehistoric technologies.

The Mahabharata further contribute to this discourse. Section CXCVII, for instance, contains passages that bear striking resemblance to accounts of nuclear warfare:

“Seared by the fiery energy of that astra, great elephants and other beasts of the world lose their wits in terror and dash about, panting and desperate for salvation from the weapon made of the flames that consume the world when the yuga ends. Seas, lakes, river, pools and tanks begin to steam and bubble, and the fish and other creatures living in them are scalded and perish in agony. From all the points of the sky, from the highest firmament and from the very bowels of earth, cataracts of fiery arrows erupt out of the ground, as if released with the force of Garuda or Vayu himself. Struck and burnt to cinders by these, the enemy warriors are made ashes like trees devoured by a raging conflagration.”
(P. Chandra Roy, 1883)

Ancient Battlefields

Sanskrit texts from ancient India contain descriptions of weaponry that bear striking similarities in function to modern missiles and rockets. Notably, archaeological excavations at Mohenjo-Daro have revealed human skeletons exhibiting high levels of radioactivity, alongside structures that appear to have been subjected to extreme thermal forces. (Dales, 1961)

One particular ancient city, located between the Ganges River and the Rajmahal Hills, displays evidence suggestive of intense heat exposure potentially linked to the events of the Kurukshetra War as recounted in the Mahabharata. The walls and foundational structures of the site seem to have undergone vitrification, though further specialized analysis would be required to confirm this phenomenon.

Given that no known volcanic activity has occurred at Mohenjo-Daro or other sites in India since the Cretaceous period, the presence of such extreme heat and radiation raises questions regarding potential nuclear level events in antiquity. Even a single definitive example of such an occurrence would suggest that ancient civilizations possessed technologies capable of generating sustained heat comparable to nuclear weaponry.

Both the Mahabharata and the Ramayana contain numerous references to advanced weaponry wielded by figures such as the Devas, Asuras (often associated with the Atlanteans), and the rulers of the Rama Empire. In the Mahabharata, legendary warriors—including Arjuna, Ashwatthama, and Karna—are depicted as deploying devastating weapons during the Kurukshetra War.

Similarly, the Ramayana describes Lord Rama using the Brahmastra against Ravana, a formidable adversary and alleged Atlantean ally. Ravana, the so-called “demon” king of Lanka, is said to have launched attacks from his kingdom, traditionally believed to have been situated in present-day Maldives/Chagos Archipelago. Ancient texts indicate that Lanka was originally located approximately 100 Yojanas (roughly 1,213 km or 754 miles) from mainland India. Following the Great Flood, much of the Maldives and all of Chagos became submerged while disconnecting modern Sri Lanka from the main land and becoming a possible refuge for those fleeing the floods from lower lands.

During this period, the Arabian Gulf functioned as a crucial trade route for both the Deva dynasty and the Rama Empire. It is plausible that repeated conflicts occurred between the Atlantean civilization whose influence approached from the Mediterranean.

Sanskrit texts frequently employ the term Samudra to denote vast bodies of water or oceans. Certain Vedic texts such as the Rig Veda describe a western Samudra, which may symbolically represent an ocean to the west, The Arabian Sea perhaps where Ravana, from the south, the Atlanteans from the Gulf of Aden would encounter their adversaries. Additionally, The Rig Veda speaks of oceans encircling the world, aligning with ancient cosmological views that envisioned oceans encompassing known landmasses (Shakha HYMN CXXXVI 582).

Interestingly, in India, the Lonar Crater at $19^{\circ}58'31''N$ $76^{\circ}30'34''E$, the Ramgrah Crater at $25^{\circ}20'02''N$ $76^{\circ}37'30''E$ and the Brahma Samovar at $29^{\circ}57'43''N$ $76^{\circ}49'42''E$ all share the same longitude stretching for just over 1100 kilometres. A reminder that the Brahma Samovar is located near Kurukshetra. Could these three linear, debated craters, be from some comet, asteroid or a prehistoric/ancient war?

This raises an intriguing question: what could have caused the apparent radioactive destruction at Mohenjo-Daro? The absence of volcanic activity and natural disasters capable of producing such widespread devastation suggests that these ancient sites may hold evidence of advanced technological warfare.

Cultural Peculiarities

The study of Atlantean culture has been my primary focus for the past decade. Initially, the subject appeared to be riddled with complexities, but over time, these challenges have distilled into two fundamental tenets.

The first tenet concerns the cultural characteristics of the Atlanteans. Unlike other ancient empires, which were often associated with ideals of righteousness and divine order, the Atlanteans are frequently depicted as ambitious and prideful. Their society emphasized strength, intellect, and mysticism, with many individuals excelling in warfare, sorcery (chemistry and medicine), and philosophy. This portrayal aligns with Plato's accounts in *Timaeus* and *Critias*, where the Atlanteans are described as highly skilled in engineering, agriculture, and military strategy. However, their eventual descent into corruption and insatiable power-seeking led to their downfall. According

to legend, Atlantis sought to conquer other lands, including Athens, before its ultimate demise.

The second tenet pertains to the apparent absence of mass production within Atlantean society. Despite their advanced capabilities in various fields, the Atlanteans did not adopt this fundamental principle. To understand the origins of these cultural peculiarities, one must delve into the geological epochs preceding human existence.

Intriguing archaeological discoveries further complicate the narrative. In 1877, an Austrian physicist unearthed a polished cube of iron-nickel alloy, estimated to be 12 to 26 million years old, embedded in a Miocene coal deposit in Salzburg, Austria. The artifact, featuring a finely machined groove, raises the question: how could an apparently artificial object become encased in coal formed millions of years ago?

Similarly, the June 1851 issue of Scientific American reported the discovery of a bell-shaped metallic chalice during rock blasting in New England. Composed of silver over zinc and adorned with intricate floral engravings, the chalice was embedded 15 feet deep in solid granite, a material that requires millions of years to harden.

Additional evidence emerges from Japan, where archaeologists have uncovered cave paintings and artifacts, such as the Dogu figurines from the Jomon period (14,000–400 BCE). These clay figures, characterized by large eyes and intricate designs, bear features that some interpret as resembling space suits.

The convergence of mythological, archaeological, and anthropological evidence suggests that advanced civilizations may have interacted with early humans. These interactions likely involved not only cultural and technological exchanges but also physical intermingling. For instance, ancient accounts describe primitive humans witnessing the launch of vimanas, whose smoke trails were interpreted as phallic symbols. This interpretation is echoed in the Moai statues of Easter Island, the pillars of Göbekli Tepe, and the “Fertility Pose” artifacts from Micronesia and Indonesia. The Mayans, in particular, engaged in bloodletting rituals to communicate with celestial beings, possibly inspired by ancestral stories of advanced technologies. The Mayan royal elites, especially kings, who would pierce their cut genitals to draw blood. The blood was then collected on paper made from amate bark and burned, with the rising smoke believed to serve as a conduit between the physical and spiritual realms. The Mayans were recreating to the best of their understanding, the stories past down of rocket or capsule—vimana-like launches from past advanced civilizations. At it's basic

level, for the past 10000 years primitive man was viewing their genitalia to interpret prehistoric advanced Man's technology of flight.

Modern parallels can be drawn from the phenomenon of Cargo Cults, such as the John Frum movement on the island of Tanna in Vanuatu. During World War II, indigenous islanders, exposed to advanced technology brought from the American soldiers, began mimicking their rituals in hopes of summoning more "cargo" from the sky. This behaviour underscores humanity's tendency to interpret advanced technology through the lens of an existing cultural framework.

Historical texts also recount instances of divine beings interacting with mortals. Such an event is recorded twice in Plato's Critias, once in Diodorus' Histories, several times in the writings of Thoth (Hermes), his grandson the Egyptian Hermes Trismegistus, the Book of Splendor Zohar, the Chaldean Book of Numbers, the Book of Dzyan and elsewhere. The Book of Dzyan lists a separate class of beings mentioned called the "Divine Instructors, who came only to teach." They are represented in the Sanskrit writings as wearing azure (blue) robes (in agreement with Plato), as initiating the first schools or colleges, and as having a shining countenance.

The ruins of the ancient Mayan city of Nachan, meaning "City of the Serpents," later known as Palenque, house the Temple of the Inscriptions a site of profound historical and mythological significance. Among its inscriptions, one particularly notable passage describes a celestial intervention:

"There was once a beautiful mural (it has since fallen into an advanced state of decomposition) on the ceiling depicting the blue sky in brilliant colours, and the constellation of the Pleiades (Sacred to Isis, the Egyptian Venus— an identical mural can be seen in the Temple of Isis, Egypt).

The accompanying inscription read:

"Deity, taking pity on the children of Earth, sent one of the Divine Sons to live among and instruct them...But still man was mindless. So this Divine Son took a daughter of the Earth to wife and so shared his spirit with man."

This passage evokes parallels with Genesis 6 in the Bible, which recounts:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Such accounts suggest the possibility that an intellectually advanced race may have survived a global catastrophe widely depicted across ancient texts as the Great Flood. This civilization, in its aftermath, may have traveled across the world, imparting knowledge to the more primitive societies that remained largely unaffected by the disaster. It is plausible that these early instructors were, in fact, the offspring of intermingling between this advanced race and tribal populations. Being of mixed lineage, these individuals may have adapted more readily to complex teachings, rapidly advancing beyond the strictly tribal peoples. Given their familial connections to a highly sophisticated civilization one possibly possessing advanced scientific knowledge their education might have involved specialized instruction in technological and theoretical concepts.

Such descendants, often referred to as the "children of man and gods," could have applied these principles to inventions and innovations, many of which are recorded in ancient texts. It is also conceivable that the Atlanteans, while pursuing technological advancements, may have contributed to their homeland's geological destruction by mining dangerously close to magma chambers of the Azores Archipelago to extract essential raw materials. Additionally, Roy Protep Chandra's translation of The Mahabharata recounts Shiva piloting a vimana to The Three Cities (Tripura, in India, being a commemorative name of the Three Cities) situated in the Atlantic and ultimately destroying them. This raises the possibility that knowledge of the volcanic Azores Archipelago may have influenced the destruction of Atlantis.

Final Thoughts

Across myth, archaeology, and ancient texts, a recurring theme emerges that the transmission of knowledge from advanced civilizations to the early societies that followed. Whether through cryptic inscriptions, lost technologies, or mythological accounts passed down through generations, history suggests that early civilizations may have inherited wisdom from predecessors far more advanced than conventional scholarship typically acknowledges.

The similarities between global flood narratives, accounts of celestial beings imparting knowledge, and tangible archaeological anomalies from vitrified ruins to unexplained artifacts suggest that ancient myths may encode historical truths yet to be fully understood. The descriptions of vimanas, highly destructive weapons in Sanskrit texts, and the sudden emergence of technologically advanced societies offer further layers of intrigue. Could the echoes of these lost civilizations still shape our present understanding of technological progression and human development?

From the ruins of Mohenjo-Daro to the murals of Palenque, the transmission of wisdom whether divine, extraterrestrial, or simply remnants of a forgotten civilization remains one of history's greatest mysteries. As new discoveries emerge, the boundaries between legend and reality continue to mix, urging scholars and seekers alike to reconsider humanity's past. In the end, these narratives are not merely tales of destruction but of resilience, adaptation, and the enduring quest for knowledge.

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